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The AMERICAN FRIEND

[JULY 21, 1949]

With the sturdy and completely fireproof Quadrangle of Oak Grove behind them and with the beautiful valley of the Kennebec River unfolding in front of them, Oak Grove girls enjoy long, long thoughts and become a part of that with which they live.

FRIENDS OAK GROVE SCHOOL FOR GIRLS AT VASSALBORO, MAINE, OBSERVES ITS CENTENNIAL

From Our Friendly Fellowships

Annual Sessions and Messages

The Devotional Life . . . A Page of Personal Helps

QUAKER WORSHIP AND THE CROSS OF CHRIST

By Welden Reynolds

The writer is a member of Evanston Meeting. His address is 5718 Kenwood Avenue, Chicago 37, Illinois.

Let us begin with a painting. Probably you know it well. It has been widely reproduced and is still to be seen in some Quaker homes and meetinghouses. Its title is "The Presence in the Midst" and the scene is that of a company of Friends worshiping together in historic Jordans meetinghouse, in England. The Friends sit in silent conclave on the wooden benches in the unadorned room, the men on one side, the women on the other, with a child or two sitting close to its mother. The ministers and elders are in the facing seats, and the gathering includes people of all ages. Their dress is plain, and as was the earlier custom, most of the men have their hats on. A soft yet radiant light streams in through the tall latticed windows and is gathered up and shaped, as it were, into the focal figure of the scene—the figure of the Spirit of Christ—which seems to stand or hover over the lowest bench in the facing seats, with arms outstretched over his flock. In a most unusual way, this figure seems to be made of light; it is transparently, yet strongly drawn, and communicates that divine-human quality which the Christ of faith so uniquely possesses.

As one looks at this painting, three things stand out. First is the atmosphere of serenity and peaceful, hushed waiting that pervades the gathering. One feels this at once. Then secondly, there comes an awareness of the unity, the oneness, which seems to cover this silent company. Although these are the faces of individuals, each with his own problems and conditions of life, yet all in this meeting seem to be partaking of the same experience, and to be rendered by it into a common fellowship in which the distinctions of pride have passed away. The plain dress helps to strengthen this impression of a brotherhood, a community rooted and grounded in one spirit. These worshiping Friends leave little doubt that they are members of one another. In the exercise of public worship they have become a "gathered" meeting, as the Quaker phrase puts it. But gathered into and by what?

The question leads us to see, then, with more understanding eyes the gentle, almost invisible, yet all-compelling figure of Christ as He stands in His place as head of the Meeting in spirit and truth, ministering to it as bishop, priest, and Lord. And that He speaks to the condition of each one as well as to the Meeting as a whole is clearly part of the artist's meaning; for no one here is without that look of deep inward attentiveness, as if receiving the bread from heaven which alone can feed the famished affections of an individual heart. The fact also seems to assert itself that this heavenly minister around whom the Meeting has gathered, comes to his flock from outside themselves. He is not a Light which any one of the worshipers seems to possess as a natural faculty. He does not emanate from them, but rather seems to invade or enter into their gathering, and although his reception by them is an intensely subjective thing, yet his coming, the fact of his existence is of itself a highly objective thing.

But taken at its simplest, the message of this painting seems to be that the source of life in a Quaker meeting for worship is the presence in the midst, and this presence is that of the living Christ.

It might be presumptuous to read so much into this rather simple work of art, but the message we can see in it is found over and over again in the records of the early Friends. They wrote voluminously and exactly about the nature of their worship, and we are not left to uncertainty and imagination.

Robert Barclay, the great Quaker theologian, has this to say: "As to public worship, we judge it to be the duty of all to be diligent in the assembling of themselves together, and when assembled, the great work of one and all ought to be to wait upon God; and returning out of their own thoughts and imaginations, to feel the Lord's presence, and to know a gathering into his name indeed, where he is in the midst, according to his promise. And as everyone is thus gathered, and so met inwardly in their spirits, as well as outwardly in their persons, there the secret power and virtue of life is known to refresh the soul, and the pure motions and breathings of God's Spirit are felt to arise, the acceptable worship is known, which edifies the church and is well pleasing to God . . . And so from this principle of man's not acting in the things of God himself, until thus actuated by God's light and grace in the heart, did naturally spring that manner of sitting silent together and waiting upon the Lord . . . And meeting together not only outwardly in one place, but thus inwardly in one Spirit, and in one name of Jesus, which is his power and virtue, they come thereby to enjoy and feel the arisings of this life, which, as it prevails in each one, becomes as a flood of refreshment and overspreads the whole Meeting. For man, and man's part and wisdom being denied and chained down in every individual, and God exalted, and his grace in dominion in the heart, thus his name comes to be one in all, and his glory breaks forth and covers all. And there is such a holy awe and reverence upon every soul, that if the

(Continued on page 237)

THE AMERICAN FRIEND Old Series, Vol. LVI, No. 15 New Series, Vol. XXXVII, No. 15
AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

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SUBSCRIPTION RATES
Subscription Price ..... $3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 8 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, Richmond, Indiana.

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E. Merrill Root ..... Editor of Poetry

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Editorial . . .

In the Lighter Mood!

DON'T read this page in a too serious mood. Hot weather is here. Indiana is searing under a heat wave and no promise of relief has come. Far be it from us to present unfavorably the climate of our Hoosier home, for this is "unusual" weather, such as the many hot or cold days on a California shore! There are seasons when Californians would do well to spend a winter or summer in Indiana.

"It's too hot to think," a friend remarked to us on the street this morning. That didn't help. Such a suggestion should never be made to editors. What does one do when the mind recedes before the advancing sun? This page is what one editor has done about it. Therefore, read as ye editor has written — *lightly.*

Outline Your Worries

EVEN Old King Cole must have had his dreary moments! We doubt if there are any "merry old souls" who do not. In fact, one is exhorted on every hand to live moderately, and he is solemnly reminded that every excess or extreme, although good when exercised in moderation, has to be paid for in reaction. Perhaps the cause of the King's blue moments was his tendency to be too merry. Surely one fiddler was enough, and as for a "pipe" and "bowl," they are not able to give permanent relief to one's boredom! There are too many harried Americans today trying to escape from their worries by way of "the bowl."

Speaking of excesses, we recall the counsel of our psychology teacher of some years ago, "Place your emotional flash, such as anger, fear, or prejudice, under the 'microscope' instantly for your examination. It will immediately disappear, for the objective attitude and the emotional disturbance cannot exist at the same time." It works!

Is there yet another way or a revision of that same principle? Many books on the market must have relieved greatly the minds of their authors, for they outline the worries of the world, worries which had to be first of all the worries of the author. Writing a book, yea, and the writing of editorials are sometimes a form of confession. Lest someone try to escape, may we suggest that conversation often seeks the level of personal relief. One may thus give vent to a gathering fear which, if not expressed, might become a phobia. A chapter could be written on the opportunity and blessing or the nuisance and danger of writing and speaking for personal relief.

Don't do it, but can you imagine yourself sitting down, pen in hand, to outline your grievances! Before a word was written you would smile at yourself and lay the pen aside.

That Typographical Error!

NOT least in the work of an editorial staff is proof reading. It is a kind of game of hide and seek with the seeker often being the loser. It is difficult enough to note whether the correct word is "principal" or "principle," "would" or "should"; to choose between "which" and "that" for a modifying clause; to be sure that a verb agrees in number with its remote subject; to guard against split infinitives; to get the "cedes," "ceeds" and "sedes" attached to their right prefixes — *ad infinitum.*

For the violations of rules guilt can be assigned generally to some one in the office staff. Which one? The editor can dodge most easily. After all, what are proof readers for! (sic) Though the culprit can be found, the dark error of his hands is there—forever —in fadeless ink!

For one working in the toils of English grammar it is very comforting to feel innocent when an error is obviously typographical. It isn't so evident to the reader, however, if "hit" is spelled "bit," depending upon the context. It is more discomforting to the writer, especially if the error makes sense—the wrong sense.

Sometimes the typographical error may be an alibi for misspelling. It is a relief to believe that the printer did it, or that the linotypist touched the wrong key or used his own judgment on the spelling of a word, but the printer's copy comes back to the editorial office for proof reading! Furthermore the name of Nicholson, our printer, stands for good work. Now and then we share in mistakes. When errors are obviously typographical, the writer, printer, and proof reader are at least credited with good intentions. The one for whom we feel most sorry is the writer. Out of the goodness of his heart, and his concern for advancing an idea, he sends us a pen picture of his thoughts. He waits then, rather helplessly, to see how it survives the editorial hazard.

Now, generous reader, we have placed a typographcal "error" purposely in this editorial to demonstrate the difficulty of finding one. If you find more than one, it is an *error.*

Speaking of errors, they are sometimes editorial rather than typographical. Some readers may remark that this entire page illustrates that point.

Facing Moral Fatigue

SPEAKING of enervating weather, let us strike a more serious note. Probably the greatest handicap of man is not his lack of ability to tackle difficult problems, but his laziness. The spirit of inertia is quite as real as the zest for high endeavor. They who work for years trying to rid the world of war, or lower the barriers of prejudice, may become spent prophets, and surrender to the oppressive climate of indifference. It is not easy to live an embattled life

or even to hold a steady concern in the face of repressive "weather."

Just as one begins to settle down and feel at ease, a lively leaven stirs him, like a cool zephyr, and he knows that he cannot stop; that the real joy of life lies in meaningful service; that he is not made to drift. Life is not life until it is rhythmic with advance and retreat, with action and rest, with service and worship, but with an unfailing high purpose.

They Who Sing

MEN and women of varied talents use their talents in creating a better world, but none serve more effectively than those who sing. They who write our living literature, play our instruments, and sing our great music are finally the masters under whose hands all discords are resolved. Ultimately no race of men can be saved if it does not sing.

It is not strictly a figure of speech to say that our world can be saved by song. The Christian gospel was initiated by song—a song in the sky. Ultimately it is not the oration, but the oratorio; not the treaty, but the symphony which will seal the unspoken covenants by which men will live in peace upon the earth. Much must happen before they sing together, but sing together they must, and as they sing their fears and conflicts will disappear. They, in the train of Whittier, will sing the life out of war, out of racial snobbery, and out of new forms of slavery. E.T.E.

From Our Friendly Fellowships

Annual Sessions and Messages From London, France, Nebraska, New England, Oregon

LONDON GENERAL EPISTLE

FROM THE YEARLY MEETING
HELD IN LONDON, FROM THE 19TH TO THE 25TH OF FIFTH MONTH, 1949

To every Friend and to all our sister Yearly Meetings, we send loving greetings:

IN our worship groups and business sessions we have remembered Friends scattered abroad in so many different parts of the world—some engaged in special Quaker service; many seeking to live a dedicated life in the rough and tumble of industry and commerce; a few almost entirely isolated; most sustained by the fellowship of a Meeting for Worship.

We pray that the common things of daily life may be sacramental to us all and that our fellowship in one religious society may be a means of grace to us and to our neighbours in a divided and needy world.

We have in this Yearly Meeting reaffirmed our faith. It is the Christian faith. God sent Jesus Christ into this world that He created, to show us what He Himself is, and what He wants us to be. When we see how Jesus lived, when we really try to understand what he taught and try to put it into practice, when we honestly search for the full meaning for us all, for the whole world, of his death and his rising again, we know that he has opened for us the way to see God in His fullness, and seeing Him, to love Him.

But how much do we really love Him? To what lengths will our love of Him take us? The life of Jesus was so filled with love that it took him to the cross. It is for his disciples to enter into the redeeming secret of his life, and in its power to overcome evil.

Peace cannot be made by compulsion, nor righteousness established by force. Do we believe in a justice which requires that privilege and abundance shall share the good things of life with the needy? Are we prepared to make our lives match that belief and to be thankful when we see men of any nation setting an example? For us, in the attempt to reconcile opposing forces and conflicting interests and ideals, grim realities must be faced. We maintain that the alternative to war is to disarm and to relinquish military power. Peace by the persuasive power of love is the Christian way. This may lead to the cross, but is God's way of victory.

If we shirk our share of responsibility, God will find among us no bearers of His message, no peacemakers, none to feed the hungry and comfort the broken-hearted, none to rescue from despair all those for whom life has lost its meaning. His service requires of us hard thinking and disciplined living under His guidance and through persistent prayer. This is a charge that we would lay on all our Meetings in the assurance that God's purpose can be known and understood of them that seek Him.

Christ's revelation is meant for all men everywhere. It is God's gift to the world. To those who have received it, He entrusts the task of making it known. It has to be proclaimed by word and deed and life, with simplicity and in faith.

Fear not. Be strong. God reigns.

Signed in and on behalf of London Yearly Meeting,

RADFORD CROSFIELD HARRIS, *Clerk.*

LETTER TO FRIENDS

FRANCE YEARLY MEETING—EASTER, 1949

Dear Friends:

Our Yearly Meeting in Paris on Easter Saturday, Sunday, and Monday, 1949, and for the first time at Easter, represented a symbolic appeal for a re-birth.

Rebirth: In the first place, death to everything within us which may have deceived. Re-birth, especially of everything which produces a more total (more adequate as Thomas Kelly would have said) Christian life.

We should like first to bring back peace within ourselves, without which it would be impossible for us to hear the voice of God, peace around us in our relations with our neighbour, particularly our closest neighbour.

In this connection, it was a great comfort to us to feel so close to us the presence of foreign Friends in considerable numbers and the increasing activity of the provincial groups.

Peace in the World: Many feel called to testify strongly their disapproval of everything which morally and materially tends to prepare another war. We want both to pray and to *act* in order that it may soon be possible *to all men* to be truly brothers, subject to the divine command which permits of no escape: "thou shalt not kill"; from which are derived our attachment to the cause of conscientious objectors and our concern to work for cooperation among peoples and unification of the world.

Convinced that the present economic disorder cannot help but endanger social as well as international peace, we

should like to request Quakers to lay aside that Christian modesty which seems to have kept them in general up to now away from certain political activities, for instance, which seem to be considered too mundane or even too unclean.

We should like to pledge ourselves and to invite you to support by your thoughts, your encouragement, and your prayers, those among us who feel especially called to undertake a difficult action—often ineffectual on the surface, when one must remain honest and sincere—but a *necessary* action, unless we wish to remain in a posture which might appear—often wrongly but also sometimes justifiably—too comfortable.

In short: Peace within us, Peace about us, and with the help of you all dear Friends from every land, an all-embracing human Peace. And the Word of Divine Love will not have weakened: "Let Us Love One Another."

Les Secretaires de la 25e Assemblee

Magdelein Bonnefoi,
Albert Brethenoux,
Phyllis Richards,
Henri Schultz,
Rene Vaguel.

INSPIRING SESSIONS FOR NEBRASKA FRIENDS

By Katherine Honold

"Workers together with God" was the theme of the devotional messages which Merrill Coffin brought during the forty-second annual assembly of Nebraska Yearly Meeting held on the campus of Nebraska Central College, June 1-4. As representatives gathered from Meetings scattered over wide areas of Nebraska, Colorado, and South Dakota to bring the reports of the year's work and to make plans for the future, Merrill Coffin's emphasis upon the responsibility of each individual to work for the extension of the Kingdom of God pointed the way in which progress could be made.

During the year, two Meetings had been reactivated. Two young Friends, Robert and Thelma Jay, have been doing excellent work since September, 1948, in the Harmony Meeting at Wessington Springs, South Dakota, which had been closed for many years. In addition, the Chivington Meeting in Colorado has been re-opened under the leadership of Ella Tappana. Excellent progress has been made on the church building program there.

For the past five years Millard V. Powell had rendered consecrated and unselfish service as Yearly Meeting superintendent on a part-time basis. It was felt, however, that the appointment of a person who could devote his entire time to the work was advisable at the present time. Therefore, the Yearly Meeting appointed T. Clio Brown, who has been the pastor of the Meeting at Pueblo, Colorado, to serve as full-time superintendent.

On Tuesday, May 31, the Annual Ministers' and Workers' Conference was held in the Friends meetinghouse at Central City, at which time concerns were shared and helpful discussions were held.

This year was especially significant as it marked the fiftieth anniversary of the founding of Nebraska Central College. For several days preceding the opening of the Yearly Meeting sessions there had been special programs in observance of this occasion. From time to time during the business sessions of the Yearly Meeting, students from the Music Department of the College brought inspiring messages in song. Appreciation was expressed for the years of devoted service which have been given to the college by Ora and Golda Carrell and other members of the faculty, as by some of the members of the Board of Trustees. At the request of the college Board, a committee was appointed by the Yearly Meeting to work in cooperation with the Board of Trustees so that the members of the Yearly Meeting will have a closer tie with the college and will obtain a better understanding of its aims and program.

Ava C. Maris was reappointed to serve as presiding clerk of the Yearly Meeting. Vivian Watson served as recording clerk, Evalena Macy as reading clerk, and Lowell Rasmussen as announcing clerk. The reports presented during the business sessions covered many phases of Friends' work and concerns, including public morals, stewardship, Christian education, missions, peace, the Associated Committee on Indian Affairs, the Friends Committee on National Legislation, the Friends Fellowship Council, the Friends World Committee for Consultation, and the American Friends Service Committee.

For several years the Stewardship Committee, under the chairmanship of F. Ernest Allen, has encouraged the reading of stewardship literature. As an incentive this year, the person who reads the greatest number of pages will have his choice of a scholarship to the young people's camp or of a large teacher's Bible.

The messages of visiting Friends given during the sessions were a source of inspiration. William Merton Scott, chairman of the Peace Board of the Five Years Meeting, presented in a challenging manner the implications of the Christian peace testimony. Harold Chance spoke on the spiritual bases of the work of the American Friends Service Committee. Merle Davis, administrative secretary of the American Friends Board of Missions, told of a study he had made which had indicated that the membership of all the Yearly Meetings of the Five Years Meeting, with but two exceptions, was decreasing. In connection with his discussion of this problem of building membership, he stated that both in America and in the foreign mission fields strong churches seem to exist where there are strong schools.

Carroll H. Lemon, executive secretary of the Nebraska Council of Churches, spoke at one of the sessions of his work in helping in the re-location of displaced persons. Three boys from Latvia have made their home with one of the families of the Yearly Meeting since last fall. Friends were urged to do all they could in assisting in the resettlement of other refugees. The Yearly Meeting decided to adopt a Monthly Meeting in Germany and will send CARE packages to the members at regular intervals.

The Friday evening banquet of the United Society of Friends Women was one of the highlights of the Yearly Meeting sessions. The president, Lela Battin, presided. The program, which was built around the text, "Ye are my witnesses," included a duet sung in Hindi by Anna and Merrill Coffin and a talk by Hannah Worthington about her work with the Pueblo Indians in New Mexico.

The Friday evening worship was in the charge of the Young Friends, under the leadership of Roberta Allen. Following this service, Merle L. Davis showed motion pictures of Nebraska Yearly Meeting taken in 1938 and 1948, and the films of the Board of Missions on the educational and religious life in Africa, Cuba, and Jamaica.

Merrill Coffin based the closing message of the Yearly Meeting sessions on the seventh chapter of First Samuel. He spoke of the "hitherto" (the past), the "withersoever" (the present), and the "henceforth" (the future) of Nebraska Yearly Meeting. He stated that the distances and the smallness of the Yearly Meeting could be a challenge rather than a source of discouragement if we would keep continuously in personal touch with the spirit of God.

NEW ENGLAND YEARLY MEETING SESSIONS

By Alice Howland Macomber

It would be hard to find a setting more conducive to the furtherance of its objectives than that of New England Yearly Meeting, placed within the tall elms and wide, green lawns of Phillips Academy, Andover, Massachusetts. The keynote of the recent sessions was the deep realization that spiritual life is lighted from within, not reflected from without; that out of our Inner Light flow the issues of life.

The most absorbing consideration was the adoption of the Revised Discipline. In 1656, the Elders of Balby Meeting in England, formulated the first schedule of procedure, explaining that "these things we do not lay upon you as a rule or form to walk by, but that all, with the measure of light which is pure and holy, may be guided . . . for the letter killeth but the Spirit giveth life." The revision was not found to contain great changes, rather it was a rearrangement of material. Instead of formally stating truths, we now have them expressed through illustrative spiritual experiences of leaders through the years from George Fox to Rufus Jones. Alexander Purdy said that no one statement would suit each member, but that we are not to sail without a rudder, because directives for every need are freely found. "The lives and conversations of Friends did freely preach as they walked cheerfully over the earth, answering to that of God in every man."

Many visitors added much to the interest and value of the sessions by their presence and ministry. There were Friends from London, Jamaica, Iowa, various parts of Pennsylvania, and New York Yearly Meetings.

The Peace Committee gave a report on our C. O.'s still confined in prisons at Danbury, and Springfield, Missouri. A letter was read from Harold Burnham, showing faith in God. The Meeting again approved a statement affirming its first loyalty to God and supporting the right of youth to suffer imprisonment instead of registering for military service.

Our Friends Committee on National Legislation, represented by Lloyd Bailey, was shown to be a clearing house for social effort. Howard Pierce Davis of Bolton, an authority on international affairs, spoke on the "History of Hysteria," describing the legacy to America from the World Wars.

The registered attendance at Yearly Meeting was three hundred and fifteen. As we sat in thought, the question came, "What are we taking back to our Meetings? Will the impact of strength and inspiration from wider horizons that we have received give a steady glow as we go back to stimulate and motivate our home Meetings, or has it been for us but external reflection?"

The American Friends Service Committee session is always one of the most interesting. We listened to Gilbert White, president of Haverford College, as he told of AFSC success in reaching amicable relations with Russia through a gift of streptomyacin to combat T.B. in hospitals and clinics. He said that a committee of fourteen Friends, exploring relations between the two countries, have come to the conclusion that there is no reason why relationships could not be improved, and practical steps taken for constructive action. Trygve Lie of U. N. asked the AFSC to accept care of feeding refugees in Palestine, and there are now fifty workers there. Eldon Mills said it was the one agency acceptable to both Arabs and Jews. Homer Morris reported the decentralization of the Service Committee Offices into twelve regional offices; and George Bliss reported for the Cambridge office.

A minute of appreciation was expressed for the untiring services of Joseph Hiller in caring for New England Yearly Meeting property.

The Mission Board was fortunate in having Alice Whittier Jones, recently returned from Ram Allah, Palestine, as speaker. She read from her diary, kept during the Arab-Jewish conflict. The land has been Arab for thirteen centuries and Alice Jones felt a great injustice had been done under the sanction of the powerful nations of the earth. Dr. Malcom S. Pitt, dean of the Kennedy School of Missions, spoke on the modern approach to missions. He said there are no longer geographic boundaries, for the mission is a world church in areas of need. Wendell Farr, recently returned, reported on the mission in Jamaica; and Alexander and Jeanette Purdy gave an account of their visit there attending a conference sponsored by the Friends World Committee for Consultation. To make missionary reading more attractive to youth, a traveling library for children has been set up for the Yearly Meeting.

James Coney was reappointed Field Secretary. It was stated that he has traveled 25,000 miles recently along the myriad avenues of helpfulness and encouragement. He spoke with apostolic fervor as he described how, though we have never accepted th pastoral system wholly, we now b come pastors, for many Friends are i demand to speak on the Friends' wa of life. Our fellowship outreach i wider than is realized.

The American Friends Fellowshi Council reported 3,543 members in th Wider Quaker Fellowship, and man Meetings arising in foreign countrie Entertainment for the World Confe ence in 1952 in England, for a thou sand representatives, has already bee underwritten with a gift of $35,000.

James Furbay from the Central O fices in Richmond, Indiana, addresse the Meeting on "Strengthening th Spiritual Life in Our Meetings." H felt that life should be a window, no a mirror. He spoke of the work of th Five Years Meeting.

Henry Cadbury's daily Bible hal hour, a study of the Parables of Jesu as given in Luke, was much apprec ated. A new idea was presented by th Committee of Arrangement when th morning devotions were not assigned and the First Day morning service wa in two sections, programmed and un programmed.

Gilbert White of Haverford spok later on Quaker Schools which seem to have became slanted to non-Friends It was said that a work camp for week ends or for the summer—a small com munity to make possible discussions o work and play—is a significant modern form of Friends' education. In th school report, it appears that th menace of Government control of edu cation is the concern of all the Yearly Meetings.

FROM OREGON YEARLY MEETING

Oregon Yearly Meeting met in its 57th session, at Newberg, Oregon June 8-14. Delegates and Friends from the six Quarterly Meetings, number ing between three and four hundred attended the various sessions for busi ness and worship.

Dr. Walter Williams Jr., from the University of Florida, was the guest speaker for the inspirational hour in the day and for the evangelistic meet ings at night. As a consecrated educa tor, Dr. Williams brought very inspir ing messages and his stay was a great blessing to our college.

Statistical reports showed that a very substantial gain in membership had been made, every Quarterly Meet ing but one had made net gains. Our total membership now stands at 4,208 a gain of 233 from last year. One new

Monthly Meeting had been set up and two new church buildings had been erected.

Pastoral reports showed that over a thousand persons had knelt at our altars during the year as seekers for conversion, renewal, or sanctification. Great concern was felt that further expansion might be made into new territory. One field in particular, the fast-growing inland empire around Spokane, Washington, has been under serious consideration. A Clark Smith, pastor of the McKinley Avenue Church in Tacoma, felt a special call from the Lord to move to that area and open up some new work.

Reports from our mission field in Bolivia showed that progress had been made with the gospel now being proclaimed from twenty different stations. Work has progressed on our new mission farm near Lake Titicaca, where a Bible School is in operation and a new mission home has been built for Paul and Phyllis Cammack, who are stationed there. Ralph and Marie Chapman, our missionaries home on furlough, brought inspiration to the Yearly Meeting. For perhaps the first time in any Friends Yearly Meeting, the voices of our missionaries on the field were heard giving their reports by means of wire recording.

The date of our Yearly Meeting will be in late August, hereafter, instead of June. To avoid the constant confusion with a near-by Pacific University, the name of our college was changed from Pacific College to George Fox College.

Jesus, pure, holy and selfless, in the agony of Gethsemane, and on the cross, is the accepted witness to the suffering love of a personal Father, one who cares, who grieves over sin, and is wounded in His heart by every transgression. Men have felt the strong drawing of that passionate yearning which broke forth in the cry, "Father, forgive them for they know not what they do," and they have yielded their will to the higher and stronger will of one whom they have come to recognize as a saviour, finding in this surrender a peace that nothing could destroy. Remember this is not speculative theology, but a statement of experience, an experience, moreover, illustrated in the victory of countless souls over sin and death. We are but pseudo-scientific if we contemptuously brush aside such evidence as of no account in a serious analysis of the forces and realities of life.

John Wilhelm Rowntree

A "Third Order" for China?

By Lewis Hoskins

The writer is a member of Oregon Yearly Meeting of Friends and is, at present, Acting Executive Secretary of Portland Regional Office of the A.F.S.C., but is assuming the duties of Personnel Secretary of the A.F.S.C. in Philadelphia. He spent three years in China as chairman of the Friends Service Unit.

CHRISTIANS throughout the world are looking towards China with apprehension and concern as the civil strife which has been plaguing the common people for years moves on to a culmination in which it appears that communist forces will be victorious in the military and political arena. The total implications remain clouded in the uncertainties of the future policies of the new Government. Christians are alarmed about the safety and welfare of missionaries and of Chinese Christians. Church properties, mission stations, hospitals frequently are thought to be in jeopardy. The prospects of continuing Christian activity are regarded by many as poor.

Many incidents can be cited to justify a pessimistic view. There have been examples of atrocities and persecution of missionaries and of Chinese Christians by "communists." Many missionaries in China have felt they should withdraw when the communists approached. Others have felt very strongly that they should remain at their posts as long as possible in order to maintain contact with the Chinese Christians and to keep the Christian message alive through whatever ministries may be possible.

The more recent reports from China indicate that those missionaries who have elected to remain, by and large, have been permitted to carry on their work relatively unmolested, after the communists have taken over the area. How long such tolerance will continue cannot be predicted. The declared policy of the communists at this time is to welcome foreign missionary and service workers to their territory as long as these groups obey the law and render a contribution to the people. In practice this probably means that no overt criticism of the communist government can be made, or of their Marxist philosophy. An active, large-scale evangelistic campaign would likewise be barred, although "freedom of religion" signs are often seen in their areas. A quieter ministry by service and personal evangelism is more feasible and is being carried out by many Chinese and foreign Christians now in Communist China.

Future Christian workers in China may have to be integrated rather closely into the social and economic life of the people. Simpler living conditions will be called for, nearer the standard of those being ministered unto. Trades and professions will offer opportunities to contribute directly to the physical and economic well-being of the community, with which permitted entree comes opportunity for a spiritual ministry. The "Lay Brothers" or the "Third Order" of St. Francis may offer a possible pattern. The communists have indicated that they badly need doctors and medical personnel as well as teachers and other technological assistance. Such foreign assistance will be welcomed, they insist.

There seems to be some evidence accumulating since the communists have taken over the larger centers of population where missionaries have had their work centered, such as Peiping, Tientsin, Nanking, and Shanghai, that they intend to set up a stable government, honoring the normal amenities of international relations including cooperation with foreign business men and religious service workers. A good many of the latter are inclined "to give the communists a chance." They are investigating the ways and means most effectively to continue their work.

The Friends have a peculiar contribution to make in this line. Their long tradition of service to the Chinese people, both in terms of missionary and educational activity and more recent relief work, has earned for them a right to continue in places to which other groups have less entree. This obviously presents a challenge and an opportunity. Friends active in Chinese work are concerned that this be met. There is general concern that contact be maintained in all possible ways and for as long as possible with the Chinese people direct, and especially with that important group of Chinese liberals, moderates, and Christians who will be such important leaven in the New China. Chinese friends plead that we continue our concerns and our efforts to help them.

Members of the Friends Service Unit, who have been rendering impartial relief work on both sides for a number of years, are planning to carry on and would like to expand their service work because of increasing need, especially medical. They have won the confidence of high officials of both Governments

and have recently been called upon to help out medically in several different distress areas by the communist relief authorities. This gives them hope that they will be able to continue their services for the welfare of the Chinese people on an independent basis, under the Communist Government.

The pattern which they are evolving puts an emphasis on medical work. It brings in Chinese members to the Unit on an equal basis to help plan policies and program. It insists on strict impartiality and non-involvement in the military or political situation and makes service to the people on the basis of need their only criterion of activity. It demonstrates that young people from the various nations represented are willing to live simply, work closely with the Chinese people on a voluntary basis, and are concerned primarily to bring a message of good will and fellowship. This, they are confident, will bridge human chasms created by bitterness, hatred, and other concommitants of war, not only within China but also between the Chinese and other peoples.

This message of practical reconciliation, springing as it does primarily from a Christian motivation, leaves an impact in China of enormous significance. It also provides a constructive, positive alternative to communism in a country which is being swept by that materialistic philosophy, through its ability to meet the economic needs of the masses. Friends, through their testimony by service, cry out that it is not necessary to turn to communism and violence to gain economic progress and a better world. Jesus' message is peculiarly significant today in China, and must be kept alive. ". . . The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

PRESBYTERIANS SPEAK OUT

A broad program of social action, aimed at improving race relations and housing conditions; and reducing gambling and liquor was approved by the General Assembly of the Presbyterian Church in the United States at its closing session in Buffalo, New York.

The Assembly opposed conscription and decried increased armaments but refused to take a position against rearmament of Europe by the United States. A strong stand was taken on separation of Church and State. The General Assembly stood firmly against segregation, however, despite warnings from several commissioners that such a position might hinder reunion negotiations with the Presbyterian Church in the United States, Southern.

AMERICAN FARM FAMILIES RESPOND IN CROPS FOR C.R.O.P.

By JOHN D. METZLER

The author is director of C.R.O.P., 308 West Washington Street, Chicago 6, Illinois.

Bonds of Christian friendship, reaching from America's bountiful farmland to the desperately needy overseas, are being richly strengthened through the Christian Rural Overseas program (CROP).

American Friends are helping to make possible this program of brotherhood through which gifts in kind are contributed by America's farmers and sent to the destitute, ill, and aged in Europe, Asia, and Latin America.

Sponsors of the program are Catholic Rural Life, serving the War Relief Services of the National Catholic Welfare Conference; Church World Service, official relief distributing agency of twenty-two Protestant churches, including the Friends' Five Year Meeting; and Lutheran World Relief, serving the majority of synods of that church.

Since the beginning of the program in August, 1947, more than two thousand railroad carloads of commodities such as wheat, corn, dried milk and fruit, raw cotton and wool, have been sent from 1,500,00 farm families in twenty-six states to the unfortunate forty-three nations.

Because the Parent Agencies of CROP know the need overseas is still urgent, CROP is being expanded this year to reach every possible farm home in America for the life-giving commodities for the hungry abroad.

Organization plans for the CROP drive in harvest seasons already are advanced in thirty-four states to meet the emergency for which church workers overseas have appealed. "Make no mistake about Christian overseas relief. The need is still critical! Every day appeals for help pour into our offices. Help us give hopeful answers."

The CROP program meets that need, as countless letters to the Parent Agencies indicate. As one CROP worker said, "Thousands of Europeans and Asiatics rise up to call you blessed who otherwise would be unable to rise at all."

A bishop in Kassel, Germany, wrote, "For us, CROP has become already a well-known matter, the issue of Christianity in action . . . the honest wish to help is alive, just as the gospel bids us, but we lack the means in all respects. From the depths of our hearts we pray to God: Give us this day our daily bread! And we have been permitted to experience the visible granting of our prayers."

CROP is the largest voluntary relief collection program in existence, and it is the first united church group program of its kind in church history.

Emphasis in CROP is on the giving of unprocessed farm commodities, to provide employment as well as relief; and so shipments can be made in carload lots to save expense. Cash and non-exportable goods are accepted and used to buy exportable products. Each American donor can designate the church group through which he wants his gift channeled.

The gifts are distributed overseas through church agencies to the neediest, regardless of race, nationality, or religious affiliation. The recipients are the needy groups not reached by Governmental relief such as the Marshall Plan, which is designed to restore national economies, not to rehabilitate the individual needy as CROP does. CROP does not duplicate any other relief project.

It is goverened nationally by a cabinet on which each of the Parent Agencies is represented. The writer is national chairman, and headquarters are at 308 West Washington Street, Chicago 6, Illinois.

The CROP drive is usually conducted in the states by an individual state director, who works with a state advisory committee on which all major church and farm organizations are represented. It is through this group that a state-wide organization is established to solicit and receive the gifts in kind.

American Friends have been active in the CROP program. For example, Roy Clampitt, a Friend in Iowa, has helped in solicitation for CROP in Iowa and Kansas; and Stanley Hamilton, a Friend in Richmond, Indiana, helped to organize the program in Oklahoma.

Friends throughout the country, like their fellow churchmen, can find unlimited opportunities to serve in this program designed to renew faith, bring hope, and create Christian good will.

"IF YOU DON'T WEAR IT, SHARE IT!" This was the slogan of a clothing drive sponsored recently by South Jersey Young Friends on behalf of the Service Committee. Representing several Meetings in the Mt. Holly area these young people were volunteers on Wednesday nights in the AFSC warehouse, where they helped pack, sort and bale clothing for overseas shipment.

The Sunday School Lesson

For July 31 — Psalms of Trust

Psalms 34, 37, 46, 91, 143:8

One of the outstanding marks of a truly religious man is serenity. It surely canot be contended that the man of faith escapes trouble and trial. The history of religion is full of the stories of martyrdom; cruel mockings and scourgings; stonings; temptations; and loneliness and destitution are not unknown to true disciples. We are set in a dangerous world, and there is but a step between me and death. The man of faith often knows and experiences all the disasters other men know, but he faces them differently, and this difference is illustrated in the Psalms for today's lesson.

While other men may see life as white squares on a black background, the man who trusts God sees it as black squares on a white background. The king of Syria at one time determined to take the prophet Elisha and sent a host to surround him. The servant of the prophet was in consternation and said to his master, "Alas, Master, how shall we do?" Elisha answered, "Fear not; for they that be with us are more than they that be with them." He prayed for the servant and his eyes were opened and he saw that the mountains were full of horses and chariots of fire round about Elisha.

One of the most familiar words on the lips of Jesus was, "Fear Not." He repeatedly called his followers to trust in the goodness of the Heavenly Father — "Are ye not of much more value than many sparrows?"

While the world is full of physical dangers, they are not so menacing to the life of man as the spiritual dangers. Now even a casual reading of these Psalms shows that the serenity they illustrate is based, not alone upon hope of escape from physical danger, but upon escape from the inward and spiritual dangers as well. "The Lord redeemeth the soul of his servants, and none of them that trust him shall be desolate." "Mark the perfect man and behold the upright; for the end of that man is peace." "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

All the Psalms cited in this lesson should be carefully read with a view to understanding the meaning of spiritual serenity and inward peace. Of all our sins, none is more disasterous than our lack of trust in God. How often do we fail to do the thing that is needed because we are afraid. We are afraid of the speech of our neighbors; of the economic and social costs of right behavior. We fret ourselves because of unbelievers and so we fail to be the colony of heaven we should be. Israel knew the full measure of the world's evil. She suffered the indignities of national disaster and failure. Her spiritual leaders, those who were her prophets and her Psalmists, knew a deeper truth—one we need also to learn. "Be still and know that I am God; I will be exalted among the nations; I will be exalted in the earth."

Questions:

1. Can you give an example of trust being rewarded with something better than mere escape from danger?

2. Do you think we are a serene nation today? What values should we discover by having a trustful heart?

3. How would a real confidence in God change our common life? How would it change your behavior?

RUSSELL E. REES

For August 7 — Songs of Thankfulness

Psalms 92; 103; 136:1-9, 25, 26

Henry Ward Beecher has said that if one took a dish of sand with iron in it, one might look for the particles with his eyes or even with his fingers, and fail to find them, but if he draws a magnet through the sand, all the invisible pieces of iron would be drawn to the magnet. "The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day and, as the magnet finds the iron, so it will find in every hour, some heavenly blessings, only the iron in God's sand is gold."

What blessings we miss or fail to notice because we are not thankful specifically for each one. Being an optimist or a pessimist depends largely upon our emphasis. If we emphasize the disappointments and failures we become pessimistic; if we emphasize the blessings and successes we become optimists.

The 103rd Psalm was written by a man who counted the good days and enumerated the blessings of life. Any of us could find a similar number of benefits for which to be thankful. Are we thankful for God's forgiveness? How many songs of gratitude we could all sing that God forgives our iniquities. Are we thankful that God heals our diseases? A doctor friend says that if a person recovers from an illness he thanks God, but if the patient dies the family may blame the doctor. As a matter of fact, he says, no doctor ever heals anyone. He only removes some of the hinderances so that God can heal disease. The white corpuscles are always fighting for life. They attack the disease germs whenever they invade the body. Man is made for health, and we may truly be thankful that God does heal our diseases.

A thankful spirit changes the emphasis of life. It causes man to look away from self, and to look toward God. It makes us count our blessings, and if one becomes a really thankful person it enables him to find evidence of life's goodness on every street corner. The effect upon others is almost as startling as the effect upon oneself. We like to be with people who are pleasant and happy. To spend an hour with a thankful man is a blessing. He communicates to others his own inward joy. Shall we pause long enough at the close of the day to say, "Bless the Lord, O my soul, and all that is within me; bless his holy name. Bless the Lord, O my soul, and forget not all his benefits"? We shall then find life taking on a new wonder and a new joy and peace.

Questions:

1. Which Psalms have been of help to you when you are low in spirit?

2. Have you found some new strength in today's lesson for your own life?

3. If you found a friend in trouble, could you cite a Psalm for him to read, or perhaps read to him?

RUSSELL E. REES

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

QUAKER WORSHIP AND THE CROSS OF CHRIST

(Continued from page 230)

natural part should arise in any, or the wise part, or what is not one with the life, it would presently be chained down, and judged out. And when any are, through a breaking forth of this power, constrained to utter a sentence of exhortation or praise, or to breathe to the Lord in prayer, then all are sensible to it, as in water face answereth to face."

(To be continued)

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

When the Lamp Flickers, by Leslie D. Weatherhead, Abingdon-Cokesbury, 206 pages, $2.50.

The author of this thoughtful, pungent book may be characterized as a "minister to ministers." He is the minister of City Temple in London. His books in the field of pastoral counseling are very rewarding and hence have become standard, if not classic among ministers, but they are helpful to ministers and counselors because they have come out of personal work with persons.

This book, however, is not another in the realm of personal problems, but primarily an interpretation of Jesus and his ministry. It faces up to the ordinary vexing problems and permanent questions of people who want to think and discover.

His discussion of miracles, for instance, gets back of and beneath the usual arguments, and they are considered by one who accepts miracles as authentic and real. No one can read without profit and spiritual deepening, if indeed the reader is "disciple-minded."

The Secret of a Happy Marriage, by Roy A. Burkhart; Harper, 1949; 75 pages; $1.

The author of this little book has long been a student and a guide in the field of courtship and marriage. For the many years he served with the International Council of Religious Education, he worked intimately with the youth of our country, and since becoming a pastor he has given a wholesome emphasis to Christian marriage and the building of a Christian home. This publication, then, is the fruit of many years of thought and experience.

The Secret of a Happy Marriage will serve its purpose best if it is placed in the hands of young people who are thinking seriously of marriage, but who have not yet become engaged. The chapter headings indicate this: "Are You Mature Enough for Marriage?" "Can You Build a Companionship that will Continue to Grow?" "Have you Faced the Problems of Marriage Frankly and with Mutual Understanding?" "How About Money and a Budget?" "Why You Will Want to See a Physician."

The book is small; it is inexpensive; it is readable and sound. It will be of real value if placed in the hands of young people at the right moment.

CECIL E. HAWORTH

Little Red Hummy, by Myrtle Crist Porter; Brethren Publishing House; $1.25.

Friendly readers will be interested not only in literature about Quakers, for the children in their homes, but also about those thrifty Christian colonists, the Brethren. Here is a book for reading to, or by young children. It is a beautifully-written and thrilling story of a Western Kansas Brethren family. Buy this charming book for your children's library.

"Be glad that your children are curious about sex," Dr. James L. Hymes, Jr. advises parents in the new 32-page pamphlet, *How to Tell Your Child About Sex,* issued recently by the Public Affairs Committee, Inc. of New York.

"Knowing that children are healthfully curious—about sex as well as trucks and motors and planes—you can be active in helping them," suggests Dr. Hymes, who is professor of Chil hood Education at the State Teache College at New Paltz, New York. C casions for such help arise during t course of normal family living, wh children's curiosity can be satisfied such a way that everyone—parents a children—feel at ease.

The pamphlet provides simple a swers, in terms that will be helpful every mother and father, to the speci questions that children are likely to as

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DR. SCHWEITZER IN AMERIC

Dr. Albert Schweitzer, medical m sionary, theologian, musician, philos pher and authority on Bach and Goeth arrived in New York recently on h first visit to the United States.

During an interview a girl report told him that he represented the gre est living civilized man, the essence genius, a man unequalled spiritual and intellectually.

"Why," she asked him, "did you gi up a brilliant and promising career a musician and theologian in Europe become a missionary in Africa?"

"Don't let my wife hear your flatte ing comments," he warned the gi humorously, then added seriously, did not renounce a thing. I have bee privileged to do good. When a man h such a rich opportunity to help othe he has not denied himself a thing."

He said that when he returns Africa in the autumn he plans an i tensive fight against leprosy as well beginning work on the third volume his *Philosophy of Civilization,* on th theme of "Reverence for Life."

In addition to the patients in his 3 bed hospital at Lambarene, he sai there are at present 150 lepers. He h rejected scores of offers to visit th country, but is making the trip now order to get money to aid these su ferers from leprosy.

FROM A FACTORY BENCH

The wheels' dark clamor fades, and now the air
Blossoms with murmurings of humbler voices —
Soft stir of paper, homely creak of chair,
And myriad tones in which earth's heart rejoices
Which till this hush were met by deafened ears.
God, can the spirit too be numbed, unheeding?
Can the insensate clutter of our years
Close doors upon an older, gentler pleading?
Could some stark hand arrest the plunging flight
Of progress, should we glimpse the quiet hills
Waiting our occupation, hear the horn
Blown from the farthest peak? Not our dark night
Shuts out our heritage, but our proud wills
Pass by new mangers where men's life is born.

WINIFRED RAWLINS

GRACE

Toward waves of sapphire lace,
A symphony of grace,
The golden finches swirl,
And diving through the breeze
To ragged-robin seas,
They sift the seeds of pearl.

Their mission made complete,
Their fairy flight, too fleet,
Would seem a miracle
Save that my senses sing
With finches on the wing
A song as lyrical.

MARY BLACKBURN

Friendly Life — Far and Near

By action of the Board of Trustees, the name of Pacific College, Newberg, Oregon, has been changed to George Fox College.

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Vernon Wills, Wilmington College '49, of New Kensington, Pennsylvania, will join the faculty of Friendsville Academy in September.

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David W. Day, formerly of Western Yearly Meeting and of recent years director of Penn Craft in Pennsylvania, was a leader in the Senior-Young Friends Camp in North Carolina Yearly Meeting.

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Raymond and Helen Binford will remain with William Penn College for the following year. Raymond Binford will teach biology and Helen Binford will teach modern languages and serve as women's counselor.

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Richard Wood has resigned as secretary of the Peace Committee of Philadelphia Yearly Meeting in which capacity he has given nearly full-time service while serving as editor of *The Friend*. He will now give full time to the editing of *The Friend*.

* * * *

Alumni association officers of William Penn College for next year are Genevieve M. Whitaker, president; Rachel Aldrich, vice-president; and Cassa Conover (former registrar who returns next term), secretary. All are Oskaloosans, as were last year's officers.

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Walter L. Tatum of Iowa Yearly Meeting assumed the duties of business secretary for William Penn College on June 1. He has served as head of the Whites Institute Farm of twelve hundred acres, and has had other experiences which qualify him for this work.

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The new camp grounds and buildings of Iowa Yearly Meeting, near Eldora, Iowa, are being rapidly completed. In *The Iowa Friend* a picture depicted the completing of the lodge. The men's organization of the Yearly Meeting have given chief support to this new camp project.

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Several years ago, Toronto Monthly Meeting of the Society of Friends kindly allowed the Canadian Friends' Service Committee to use the office facilities at 113 Maitland Street, Toronto. Toronto Friends have now sold their Maitland Street property and have purchased property at 60 Lowther Avenue, Toronto 5. The Canadian Friends' Service Committee is now using the new address.

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A small group of Friends and interested persons in Salt Lake City, Utah, have been meeting for worship each Sunday evening at eight since last December. The meetings are held at the Christian Fellowship House, 232 University Street. Friends traveling through Salt Lake City are encouraged to communicate with Lincoln and Laurel Ellison, 2625 Harrison Boulevard, Ogden, Utah, or with the Friends Fellowship Council. The Ellisons are members of the Wider Quaker Fellowship.

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Fred G. Bale, director of speech at William Penn college, will begin his third year on the faculty when the college opens in September for its seventy-seventh year, Interim President F. C. Stanley announced recently. He is also debate, oratory and extempore coach for Penn teams in intercollegiate tournaments. For six years prosecutor of the juvenile court, Columbus, Ohio, he also had two year's experience as mayor and municipal court judge in his home town of Westerville, Ohio. He is a member of the Religious Society of Friends.

* * * *

A good doctor will be available September 1, 1949, to your community if you have a small town or rural area where hospital facilities are to be found, and where adequate education is provided for his two teen-age boys. He and his family have just returned from service in a Brethren mission hospital in China due to communist interference. He can do general practice, has practice in eye, ear, nose and throat diseases, and plans to specialize in diseases of the eye later. He is licensed by the National Board of Medical Examiners, Philadelphia, also in Puerto Rico, and China, and is a graduate of Northwestern University Medical School. Age 45. Write the Rural Life Association, Quaker Hill, R. 28, Richmond, Indiana.

News from California

Marcus and Evelyn Kendall of Carmel Meeting, Western Yearly Meeting, were visitors at California Yearly Meeting.

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Willard O. and Caroline Trueblood were in attendance at Yearly Meeting. Willard Trueblood shows great improvment after an extended illness. He must yet exercise great care.

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Donald Spitler, general superintendent-elect of California Yearly Meeting, gave the opening address at the sessions of the Yearly Meeting, June 21-27. He outlined the basic policies which he hopes to follow.

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Louis T. and Pearl Davison Jones of Whittier Friends Meeting are leaving during July for England where they will visit the relatives of Pearl Jones and other friends and Friends Meetings during the summer.

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Edward and Mary Runcorn of Whittier Meeting are visiting England and the Continent in the interest of cooperatives. Edward Runcorn is very active in the cooperative movement in California.

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Murray and Savilla Johnson attended Californio Yearly Meeting where Murray Johnson was the chief speaker during the sessions. He gave the evening addresses and spoke to a large dinner meeting of the Men's Extension Movement.

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Harold Walton of Denair Meeting was re-elected president of the Men's Extension Movement. His brother-in-law, Harold Chance of the American Friends Service Committee, was a guest speaker during the Yearly Meeting sessions.

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Errol Elliott, as secretary for the Five Years Meeting, visited among Friends of California Yearly Meeting, speaking at Whittier, East Whittier, Pasadena, and Ramona Park Meetings and the sessions of the Yearly Meeting.

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Pasadena Friends have sold their location and four buildings to the Lutherans and are moving into a new building development in the residence area of Pasadena. The parsonage is now under construction where Elmer and Lois Brown and their family will move near September 15.

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The dates for the itineration of R. Ernest Lamb among Friends have been set. He will sail on August 17 for England, Ireland, and for a possible visit to the Continent. He will return to New York, December 7, spend the Christmas season in California and,

near January 15, begin visitation among American Friends under the auspices of the Evangelistic Committee of the Five Years Meeting. Murray C. Johnson is chairman of that committee.

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Alice L. Pearson of Pasadena Friends Meeting has written an attractive memorial booklet on the life of William L. Pearson who was born one hundred years ago and who died in 1935. It is a beautifully-written statement. Her address is 2196 Navarro Avenue, Altadena, California.

* * * *

Fred and Lillian Copeland, formerly of Spiceland Friends Meeting, Indiana, are now living at 1125½ Shorb Street, and attending the Meeting in Alhambra, California. They are living in the "Younger Homes for Older People," which is owned and operated by Paul Younger, minister of Alhambra Friends Meeting.

Friendly Fellowship

Oskaloosa Friends are appreciative of the presence and helpfulness of Olaf Hanson in a recent Christian Education Conference held for Oskaloosa and Lynn Grove Quarterly Meetings. The busy season cut down attendance, but the few were inspired and helped.

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New Burlington Meeting, Wilmington Yearly Meeting, is happy to have Lester and Mary Figgins formerly of Watseka, Illinois, in the limits of their Meeting, to serve also in Chester Meeting. Friends in this locality have long desired a resident pastor. To carry out the project a suitable residence was purchased, is paid for, and needed improvements are under way.

* * * *

A new Preparative Meeting has been started in Stamford, Connecticut, with representatives on some of the Committees of Purchase Meeting. This should be of special interest to Friends living near there who find it too far to go either to Purchase or Fairfield County Meetings. They will be welcome on Sundays at 11 a. m. at the Stamford Y.W.C.A. The Clerk is Earle E. Estes of 33 Broad Street, Stamford, Connecticut.

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Quarterly Meeting Christian Education conferences were held on sucessive Sunday afternoons at New Burlington, Fairview, and Wilmington Meeting in Wilmington Yearly Meeting. Three "experts" from Richmond attended each, and contributed from their experience with youth, with children, and in Christian home life. Twice, Olaf Hanson came in the morning, visited the host school, and then counseled with the children's teachers about their specific problems.

* * * *

A new project in Christian education in North Carolina Yearly Meeting is the annual Vacation School training school, the "brain child" of Ruth Day, field secretary, and Orval Dillon, chairman of the committee. About eighty-five young people and adults were enrolled in the second annual session held in April. Many of the young people are serving this summer as leaders in communities where Vacation Schools would not otherwise be held.

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The Ramona Park Meeting at Alhambra, California, is in the midst of a moving and building program. Careful consideration has been given to the program of Christian education. At the new location and in the new buildings there will be a separate building devoted to the children of the Meeting, housing five departments and caring for children up to Junior High age. A full floor, equipped with chapel and three separate departments, will care for the youth program of the church while additional facilities will be provided for the adult groups of the Meeting.

* * * *

New Providence Friends were hosts to the Youth Leadership Conference of Iowa, June 18-19. The noon-day meal and the closing service on Sunday afternoon were held at the camp site at Pine Lake near Eldora, Iowa. Catherine Loutenhizer of Des Moines brought the closing address. Honey Creek Quarterly Meeting convened at Honey Creek Church, June 25, with Orval Cox, pastor of the First Friends Church of Marshalltown, as speaker. His stirring address on Missions was well received by all. Honey Creek and Bangor Quarterly Meetings cooperated in a Christian Education Conference held in Bangor Church, June 19-20, with Olaf Hanson, editor of Children's material, of Richmond, Indiana, as leader.

* * * *

Bangor Quarterly Meeting was held May 28-29, at Bangor, Iowa. Arthold Latham, pastor at Bangor, led devotions in Ministry and Oversight, speaking on "Feeding the Flock of God." He spoke of reaching those in the community who have needs that should be met. Good reports came in from the five Meetings in the Quarter. L. L. Schuler spoke at the eleven o'clock hour on the need of the vision of God. The Woman's Missionary Union met and decided on two projects for the year—to help furnish the kitchen at Camp Friendship, and to give some financial aid to a student from Jamaica who is attending William Penn College. The Men's Extension Group are planning to build some cabins at Camp Friendship. Orval H. Cox spoke to the young people on Sunday afternoon.

* * * *

Spiceland Quarterly Meeting was held at Spiceland on June 10. The concern of Ellsworth Fisher of New Castle Meeting to become a minister was presented to Ministry and Counsel and approved. The question of how to get young people to enter the ministry was discussed and several points discovered. In the business session, Emma Kendall gave a summary of replies from a questionnaire sent to various missionary chairmen, asking for types of activities they had sponsored. Two delegates were appointed to the Young Friends Conference at Oskaloosa. Robert Jones discussed plans for the annual Sunday School worship to be held at Quaker Haven, August 7-10. The Young Friends Quarterly Meeting had charge of the worship service using the theme, "The Church in the World of Today." Their choir presented several numbers; Kathryn Burkett had charge of devotions, and the speaker was D. Elton Trueblood.

Elton Trueblood spoke of our living in the early days of the Christian Church, and that Christianity had within itself the seed for its own revival. He spoke of the manner in which Quakerism arose three hundred years ago; of the contribution of George Fox to this vigorous basic Christianity of his message being that God could speak directly to everyone; and that his followers trembled under the power of God — hence were called Quakers. He spoke of the need of a religion that shakes the lives of people. He told of the founding of Earlham College. In 1836, Joseph John Gurney, master of Earlham Hall in England, visited Friends Meetings in America, coming to Spiceland at the farthest point west, emphasizing the need for education and of the founding of Earlham College ten years later. Elton Trueblood said that new life must come through acceptance of responsibility by the rank and file of its members. He spoke of some evidence of the revival of basic Christianity at Earlham, and one of his students James Thomas, accompanied him and spoke briefly of his appreciation of Friends.

In the Larger Circle

A warning that Protestantism will lose rural areas "to the Holy Rollers and the Roman Catholic Church" unless it solves the problems of pulpit vacancies and competition, was sounded by Dr. Jesse Hays Baird of San Anselmo, California, speaking before the General Assembly of the Presbyterian Church in the United States.

* * * *

A drive against "social drinking" has been launched by Coadjutor Bishop John R. McDonald of the Roman Catholic Diocese of Antigonish, Nova Scotia. Declaring 1949 should be devoted to self-sacrifice, the bishop asked that individuals halt the practice of treating others to a drink. He added that such sacrifices could be offered "for the conversion of Russia and for peace."

* * * *

The National Woman's Christian Temperance Union will climax the observance of its diamond anniversary year at its 75th Annual Convention, August 18-23, in Philadelphia, Pennsylvania, by stepping up its drive against alcoholic beverages and "Drink-associated crime and economic and human waste," Mrs. D. Leigh Colvin, President, has announced. Some 2,500 delegates and other temperance leaders are expected to attend the sessions.

* * * *

Dr. Karl Barth has said, "Russian and Oriental Communism openly proclaims itself atheistic, but it has never committed the fundamental sacrilege of National Socialism which presumed to replace the true Christ by a national Jesus and make anti-Semitism a principle of government." He warned the church not to proclaim a political crusade "against the atheism of the East," but to meet oppression and persecution by preaching "the word of the Cross."

From Our Readers

ON NON-REGISTRATION

Editor, THE AMERICAN FRIEND:

After all the various articles and editorials on the subject of non-registration which have appeared since the Richmond Conference last July, it is refreshing indeed to come upon Guilford Street's article in THE AMERICAN FRIEND, June 23, 1949. The accuracy of his analysis should arouse genuine anxiety in the mind of every thinking citizen. That the Government is established by and derives its power from the people is one of our deepest-rooted American traditions, and the moment we find ourselves automatically accepting the decisions and dictates of a military-minded bureaucracy, we ought to begin to worry.

A "testimony" presented by the Peace Committee and adopted by the New England Yearly Meeting of Friends at Andover, Massachusetts, on June 24, 1949, speaks directly to this point and I should like to quote it in full. "Being deeply concerned over the growing conflict between the authority of Government and the freedom of the individual citizen, we re-affirm our belief that our first and highest loyalty is to God. We cherish the unfailing courage of those of our members who have gone to prison for conscience' sake, refusing to register for the military draft, and we support their right to believe in a God of peace and to carry out their belief in their personal life. We admonish all Americans to think deeply before giving in any further to the popular idea that might makes right, and we pray for the day when all may live in a world of peace and mutual helpfulness."

RUSSELL D. BROOKS

126 Smithfield Rd.,
Woonsocket, R. I.

HOW FIRM A FOUNDATION!

Did you ever hear of a "foundation stone laying?" No, not a corner stone laying. You see, there can be only four corner stones in a rectangular building, but there may be many foundation stones. So reasoned Charles S. Vincent and other Friends in Jamaica, when they planned a service to start construction of the new meetinghouse at Dover. Invitations sent to many well-wishers brought contributions for forty-one stones. These gifts came not only from individuals but also from some of the other Friends Meetings in Jamaica.

The group that gathered for this service at Dover on June 26, included representatives of several other denominations, and prominent citizens of the parish. Especially welcome were the volunteer work campers from Earlham College, who arrived in Jamaica just the day before. Under the leadership of Dr. William W. Biddle, director of Community Studies at Earlham, these young people will work with Friends of Jamaica, in dismantling the meetinghouse at Spicy Grove and re-erecting it in the newly established Dover community. The reason for this project was described in THE AMERICAN FRIEND of November 11, 1948. In addition to Dr. and Mrs. Biddle, the party includes: Katherine Biddle, John Bryant and Charles Matthews of Richmond, Indiana; Joe Compton of Muncie, Indiana; Hugh Cronister of State College, Pa.; Robert and Lavona Godsey of Liberty, Indiana; Barbara Holmes of Benton Harbor, Michigan; Mable Livezey of Philadelphia, Pa.; and Carol Walter of Indianapolis, Indiana. At the close of the work camp period, these visitors will take part in the Jamaica Young Friends Conference.

WENDELL G. FARR

BIRTHS

COLLADO — To John and Mary Hill Collado on May 24, a son, James Luther, at La Canada, California.

GORHAM — To Gail and Margaret Hartman Gorham of Dayton, Ohio, a son, Paul H., Fifth Month, 24.

LAUGHLIN — To Gerald and Myrtle Weant Laughlin of New Providence, Iowa, a son, Roy Melvin, on June 1.

MARSTALLER—To Louis and Clarabel Hadley Marstaller, a son, David Louis, on June 23, at Freeport, Maine.

MOORE — To J. Floyd and Lucretia Moore, of New Garden Meeting, a daughter, Abigail Lucretia, on June 20, at Guilford College, North Carolina.

NEWBY—To Richard and Doris Newby of Minneapolis, Minnesota, a son, James Richard, on July 8.

PAYNE—To Ralph and Irene Parker Payne on April 9, a daughter, Kathryn Benecia, at Bristol, Pennsylvania.

ENGAGEMENTS

Raymond and Lora N. Thomas of Cameron, North Carolina, announce the engagement of their daughter, Rachel E., to Theodore Benfey, son of Edward and Lotte M. Benfey, of Cambridge, Massachusetts.

MARRIAGES

BASSETT-KERSHNER — Mary Linaford Kershner, daughter of Howard Eldred and Gertrude Townsend Kershner, to Glenn Cottrell Bassett, Jr., son of Glenn Cottrell and Rebea White Bassett, of Rochester, New York, on July 3, at Montclair Friends Meeting.

BEEDE-YOUNG — Ruth Olive Young, daughter of Norman E. and Mabel J. Young of Kokomo, Indiana, to Donald F. Beede, son of Juanita B. Beede, of Whittier, California, and the late B. Willis Beede, on June 14, at Union Street Friends Church in Kokomo, after the manner of Friends, under the direction of West Richmond Monthly Meeting.

BENSHOOF-HAGAN—Anna Pearl Hagan, daughter of Irwin and Pearl Hagan of Des Moines, Iowa, to Harlan Benshoof at First Friends Church, May 28, with James Furbay of Richmond, Indiana, officiating.

COX-VLASKAMP—Wilma Louise Vlaskamp, daughter of Mr. and Mrs. Arend Vlaskamp of Muncie, Indiana, to Robert A. Cox, son of Dr. and Mrs. Leon T. Cox, Richmond, Indiana, at the home of the bride, with Robert M. Jones, pastor of Friends Memorial Church, officiating.

ESTES-PAYNE—Ruth J. Payne, daughter of Reuben and Ethel Payne, Mt. Airy, North Carolina, to Lloyd E. Estes, foster son of L. E. and Anna Andrews of Hesper Meeting in Kansas, on April 16, at the home of the bride, with her father, Reuben J. Payne, officiating.

HIBBS-HUTSON — Lois L. Hutson to Max E. Hibbs, son of Charles and

Marvel Wells Hibbs of Marshalltown, Iowa, in the Marshalltown meeting-house, with Laurence T. Hibbs of Albion, grandfather of the groom, officiating.

MARTIN-WHITNEY — Lois Whitney, daughter of Mary Whitney to Russell Martin, both of Marshalltown, Iowa, on June 16, with H. C. Brunemeier, pastor of the Evangelical and United Brethern Church, officiating.

MARTIN-PARSONS—Frances Jean Parsons, daughter of Vern C. and Hester Parsons, Union, Iowa, to Neil Haviland Martin, son of John N. and May H. Martin, New Providence, Iowa, at Marshalltown First Friends Church, June 25, with Orval Cox and Arthold Latham officiating.

RATCLIFF-BEESLER—Florence Beesler, daughter of Mr. and Mrs. Lewis Beesler, Chandler, Oklahoma, to Richard Ratcliff, son of Mr. and Mrs. J. A. Ratcliff, Tryon, Oklahoma, on June 19, at Chandler Friends Church, with A. J. Bales officiating. The couple will reside near Tryon.

REAUGH - BRYANT — Joyce Maurine Bryant to James T. Reaugh, son of Clarence F. and Sarah Rhodes Reaugh of Marshalltown, Iowa, on June 12, in the Marshalltown Friends church, with Orval H. Cox, pastor, officiating.

SMITH-HADLEY—Edna Pauline Hadley, daughter of J. Paul and Fleda J. Hadley, New Providence, Iowa, to Lyle E. Smith, son of Earl E. and Florence W. Smith of Indianola, Iowa, at the home of the bride's parents, May 30, with J. Paul Hadley officiating.

STOFFREGEN-MCGREW—Jean Elizabeth McGrew, daughter of Glen and Emily McGrew of New Castle, Indiana, to David Miller Stoffregen of Cincinnati, Ohio, on June 18, after the manner of Friends, in the First Friends Church, New Castle, Indiana, under the care of New Castle Meeting.

WEBB-MOTT—L. June Mott, daughter of Herbert and Lillie Mott, of Nebraska Yearly Meeting, to Weston H. B. Webb of Berkeley, California, on June 7, in Colorado Springs, Colorado, with the father, Herbert J. Mott, officiating. They will reside in Berkeley.

WHITE-MORRIS—Gladys Morris, daughter of the late Emmett F. Morris, New Providence, to Elwood C. White, New Providence, at the Kermit Whitehead home with Guilford B. Street officiating on June 5.

DEATHS

BALL—John Ball, suddenly on June 8, at his home in Kokomo, Indiana, aged seventy years. He was the son of Solomon and Virtileous Brown Ball. In 1908, he was united in marriage with Eurah Fhlox who, with their two daughters, Ruth and Auralena Ball, and a sister, Olive B. Jones of Wabash, survive. He was a member of the Russiaville Meeting where services were held, with John Retherford and William Wagner officiating. Burial was in New London cemetery.

CADWALLADER — Warren Cadwallader on June 14, at Oskaloosa, Iowa. He was an overseer in the Oskaloosa Monthly Meeting and past president of the Board of Directors of William Penn College. Survivers are his widow, Mary Eves Cadwallader; two daughters, Warrene Webber of What Cheer, Iowa, and Eleanor at home; and a son, Eves, of Oskaloosa. Services were conducted by a former pastor, John Harvey.

HADLEY—Olive Hadley at her home near Neosho, Missouri, on June 21, aged ninety-three years. She was the daughter of Levi and Mary Jane Barrett. She was united in marriage with Aden Hadley in 1880, who preceded her in death. A birthright Friend, her entire life was spent in serving the Lord. Surviving are three daughters, Flora Pickering, Effie Shane, and Winona Hadley; one son, Walter Hadley; six grandchildren; and three great grandchildren.

LEWIS—Walter L. Lewis of Kenmore, New York. He was a lifelong member of Friends, and was born in Pendleton, Indiana, the son of Horace F. and Eleanor Kinnard Lewis, on October 23, 1884. He graduated from Swarthmore College. He was active in the establishment of a United Friends Meeting in Buffalo. Surviving are his widow and two daughters.

RANDOLPH—Synthia Louise Randolph, infant daughter of Edward and Charlotte Wilson Randolph, on May 30, in Des Moines, Iowa. Thomas Fogelsong conducted the service.

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IN MEMORIAM

Bernice Oakley Riddle passed away at the home of her son, Charles O. Riddle. She was the daughter of Ezra and Sarah Oakley, a native of Fairmount, Indiana, and a graduate of Cleveland Bible Institute where she remained as a teacher. She was united in marriage with Hampton N. Riddle, following which they returned to Cleveland where she served as pastor of Deer Creek. In 1917, they moved to Iowa where she served as pastor of Union Friends Meeting and at Payton and Bear Creek Meetings. She returned to Indiana, in 1931, to become pastor of Monrovia Friends Church; later becoming supervisor of a company of boys at Indiana Boys School in Plainfield and pastor of Hadley Friends Meeting. Surviving, besides the son, are a sister, Harriet Oakley, and a brother, Fred D. Oakley, of Terre Haute; and brother Fred D. Oakley of Gary. Services were conducted in the Plainfield meetinghouse with Milo S. Hinckle in charge.

PREPARATIVE COURSE WANTED

Wanted: 10 to 20 copies of "Preparation Course for Membership with Friends"—1946 edition preferred. Write B. Orville Fisher, R. R. 2, Hutsonville, Illinois.

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will welcome into the fellowship of our Meeting Friends from other parts, particularly those seeking relief in our dry climate from arthritis, sinus, and other upper respiratory ailments. We will try to find them suitable accommodations. For information, write Mary Barrickow, 1201 E. Helen St., Tucson, Arizona.

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OPPORTUNITY IN WASHINGTON

A STENOGRAPHER is needed in the office of the Friends Committee on National Legislation, to begin work by or soon after September 1. Skills required: typing, shorthand, ability to use dictating machine, general office work. Adequate beginning salary. Because an immediate decision is imperative, will you please write your qualifications to E. Raymond Wilson, executive secretary, at 1000 Eleventh Street, N.W., Washington 1, D. C. Will you please include three references, at least two of which are business references?

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1403 Maple Avenue, Evanston, Ill., phone University 4-8511.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 11:00 a.m. in John Woolman Hall. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Secretary, FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship. 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana, Unified Service and Junior Church 10:30 to 11:30. Herbert Huffman, Minister, George Warheit, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. RIchmond 78406.

MIAMI, FLORIDA

Friends Meeting, 34 W. Flagler Street. Worship, First Day at 3 p.m.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th and 15th Street Friends will be held at 144 East 20th Street, New York, from May to October, each Sunday at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa, Church School 9:45 a.m. Meeting for Worship 11:00 a.m. Youth Group 6:30 p.m. Mid-week Service 7:30 p.m. Elmer Howard Brown, Minister, phone Sy. 6-3372.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

SHREWSBURY, NEW JERSEY

Friends meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

TUCSON, ARIZONA

Friends Meeting, 1200 N. Mountain Ave., at Helen St. First Day at 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

BUCK HILL BULLETIN

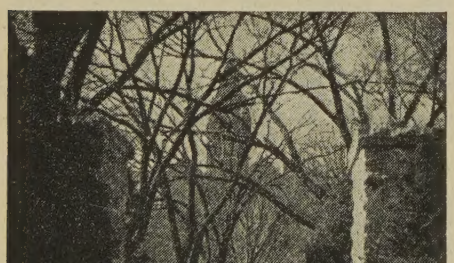
The Buck Hill stream has from time immemorial been a favorite trout stream. We now have a committee, of which William H. Turner is chairman, to develop, encourage and protect the stream. The section of the creek from the Falls up to the Big Spring, probably two miles, is to be reserved exclusively for the cottage and Inn guests who may purchase fishing privileges. Deer Lake and Griscom Creek, an affluent of the Buck Hill, are to be available without charge and the section below the Falls is to be reserved for our employees. Funds collected through the charges are all to be spent in improving the restricted area, in stream development, restocking with fish and patrolling it during the fishing season. This plan will result in areas for the ardent fisherman, a section for the casual sportsman, a place to take the young folks from the Camp Club and an area for the employees, some of whom "are addicted to fishing." Applications for permits should be made at the Superintendent's office.

THE INN

BUCK HILL FALLS, PENNA.

Two honest and good-natured anglers have never met each other by the way without crying out, "What luck?"

HENRY VANDYKE, *Fisher's Luck*



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A dairy farm, owned and operated by the school, affords additional experience for students in certain areas of farming. Occasional trips are arranged for field studies in the TVA territory near-by. Basketball, baseball, tennis, volley ball, and roller skating are favorite sports.

For further information address, CURTIS A. JOHNSON, Principal, Friendsville, Tennessee